

THE 1V
Form of Consecration
OF A
Church or Chappel.
And
Of the Place of
Christian Buriall.

Exemplified
By the R. R. F. in God
LANCELOT
Late Lord-Bishop of
Winchester,
In the Consecration of
the Chappel of **JESUS** in
the foresaid Diocess.

LONDON,
Sold by T. Garthwaits at
the little North-door
of S. Pauls. 1659.





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LANCELOT ANDREWES
*Late L. Bishop of
Winchester*



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Form of Connection

A70

Church of Christ.

100

Of the Place of

Chapman, E. W.

1270007

602 m. 3.3.4 m. 4.4 m.

TOCENAL

12 C.A. BODY 2


A circular stamp from the FBI Laboratory, Washington, D.C. The text "FBI LABORATORY" is curved along the top inner edge, and "WASHINGTON, D.C." is curved along the bottom inner edge. In the center, the words "RECEIVED" and "JUN 10 1964" are printed.

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10-11-1950

no. 101 300 200 100 0





To the
Christian Readers.

That some
Memoriall
might be
transmitted to Po-
sterity of the Piety
of the Church of En-
gland, and of there-

A 3 li.

ligious care of our
Reverend Fathers,
in seperating se-
lect and speciall
places , such are
Churches, Chappels,
and Oratories, for
the Publike Service
of God, and Celebra-
tion of the Divine
Mysteries, here is
presented to you,
Christian Readers,
a Form of Consecra-
tion

tion drawn up by the
Right Reverend
Father in God, Lan-
celot, late Lord Bi-
shop of VVinche-
ster; a person of so
great learning and
piety; and therefore
justly of eminency
and honor, not only
in this Nationall,
but also in the Ca-
tholike Church of
God, where He is

A 4 ad-

admired by all judi-
cious and Knowing
persons, for his most
excellent Sermons,
acute Discourses,
and pious Devoti-
ons, That the Pub-
lisher hereof makes
no question, but he
shall hereby do an
acceptable Service
to the Church of
God, and in some
measure stop the
months

mouthes of the pro-
fane Novelists, who
never more then
now, shoot out their
arrows, even bitter
words, Ps. 64. 3. a-
gainst such H. Pla-
ces, as by the Word
of God, and Pray-
er are solemnly dedi-
cated and set apart
with religious Cere-
monies, to the alone
worship and Ser-

A 5 vice

vice of Almighty
God.

It is not his intent to draw either end of the Saw of contention, to justify the Consecration of Churches in generall, or this Form in particular; as being well assured that nothing can be rationally objected against the One or the
O.

Other, but what
hath either been long
since answered by
the invincible hand
of the judicious
Mr. Hooker in his
Ecclesiasticall Poli-
tie; or will fall flat
on his face, as Da-
gon before the Ark,
at the very mention
of the great name of
the renowned and
victorious Bishop
of

of VVinchester; a-
gainst whom neither
of the Factions be-
twixt which the
Church of England
hath been Crucified,
as her blessed Savi-
our between the two
Thieves, hath been
ever stirring hand
or tongue, but like
the Souldiers, which
came to apprehend
our Lord, they went
back-

backward, and fell
to the ground.

This said, He re-
commends it to the
Publike benefit, not
without some confi-
dence that it may, by
the blessing of God,
have some influence
and operation on the
stony hearts, and ir-
on hands of the Sa-
cilegious generati-
on of them; VVho
roar

roar in the Congre-
gations, and set up
their banners for to-
kens; *of them*, who
break down all the
carved work therof
with axes and ham-
mers; *of them*, who
have set fire upon
the Holy places, and
have defiled the
dwelling places of
Gods name, even to
the ground; *Pf. 74;*
Of

Of *them*, who say,
Let us take to our
selves the Houses of
God in possession;
of *them*, who have
cast their heads to-
gether, and are con-
federate against
them. But if not,
sperabo autem &
adhuc meliora, let
them beware of the
Psalmists imprec-
ation, O my God,
make

make them like un-
to a wheel ; and as
the stubble before
the winde. *Psal. 83.*
Which curse that by
timely repentance it
may be prevented,
is another ground of
the publication here-
of ; and a part of
his daily prayers
who promoted the
Impression, with the
longings of St. Paul.
Rom.

Rom. 10. 1. Bre-
thren, my hearts
desire, and prayer to
God for our Israel
is, that they may be
saved.

May 29. 1659.

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A Note of the Reverence given to the Worship of God in the Israelites Ordering their Troopes, out of Sr. Walter Raleighs History, Book 2. Part 1. Cap. 5. §. 1. pag. 249. Edit. 1648.

THis was the Order of the Army of Israel and of their incamping, &c. The Tabernacle of God being always set in the middle and

and center thereof The
Reverend care which
Moses the prophet and
Chosen servant of God
had in all that belonged
even to the outward
and least parts of the
Tabernacle, Ark and
Sanctuary, witnessed
well the inward and
most humble zeal
borne towards God
himself. The industry
used in the framing
thereof, and every the
least part thereof; the
curious Workmanship
thereon bestowed; the
ex-

exceeding charge and
expence in the provisi-
ons, the durifull obser-
vance in the laying up
and preserving the Ho-
ly vessels, the solemn
Removing thereof, the
vigilant Attendance
thereon, and the provi-
dent defence of the
Same, which all Ages
have in some degree im-
itated, is now so forgot-
ten in this *superfine*
Age by those of the
Family, by the Ana-
baptist, Brownist and o-
ther Sectaries as all
cost

cost and care bestowed
and had of the Church
wherein God is to be
served and worshipped
is accounted a kind of
Popery and as proceeding
from an Idolatrous
disposition, in so much
as time would soone
bring to passe (if it were
not resisted) that God
would be turned out of
Churches into Barns,
and from thence again
into the Fields and
Mountaines, and under
the hedges; and
the Offices of the ministry

stry (robbed of all dignity and respect) be as contemptible as those places ; All Order, Discipline and Church Government, left to Newness of Opinion and mens fancies : yea and soon after as many kinds of Religions would spring up as there are Parish Churches in England, every contentious & ignorant person clothing his fancy with *the Spirit of God* and his imagination with the *gift of Revelati-*

on, in so much as when
the Truth, which is but
one, shall appear to the
simple multitude, no
less variable then con-
trary to it self, the Faith
of men will soon after
dye away by degrees
and all Religion be held
in scorn and contempt,
&c.

[1]

Consecratio
CAPELLÆ
JESU,
ET
COEMETERII,

PER
LANCELOTUM
Episcopum Winton.

Juxta Southamptoni-
ensem villam Ec-
clesia Beate Mariæ
collapsa cernitur, solis
Cancellis ad sacros usus
superstitibus: paucæ ali-
quot ædes ibi in propin-
quâ parte numerantur;

B

cætera

cætera Parochianorum
 multitudo hinc inde spar-
 sim inhabitant in vilis-
 simo loci longinquo in-
 tervallo, tum ætuario
 longè periculoso divisi ab
 Ecclesiâ. Ex eâ acceden-
 di difficultate non profa-
 ne modo plebeculæ animos
 facile invasit misera neg-
 ligentia atque disprectio
 divini cultus, sed et ni-
 ri proli sedulique pietatis
 cultores remoram intra-
 jectam sæpe experti sunt,
 haud ipso quidem capi-
 tum discrimine eluctabi-
 lem; consortem hujus in-
 fortunii cum se factum
 sentiret (dam ihî loci fa-
 miliam poneret) Vir re-

novus Richardus Smith
 Armiger, heroicis plane
 animos gestans, atque in-
 spiratos de Cælo, commune
 hoc Religionis dispendi-
 um privatis quingenta-
 rum aliquot librarum ex-
 pensis (aut plus eo) re-
 demit, & Capellam egre-
 giam, quam Deo divinisq;
 officii dicare supplex vo-
 vet, in alterâ parte flu-
 minis magnifice extruit.

Spectato probatoq; Ca-
 pelle hujus Jesu omni ad-
 paratu, adest tandem Re-
 verendissimus in Christo
 Pater, Honorandissimus
 Lancelotus, Episcopus
 Wintoniensis, Septembria

17^o 2^o Anno 1620ⁱ hora
 aeterna matutina nati chris-
 tianis 3^o erat autem dies
 Dominicus : Episcopus
 Capellam statim ingressus
 induit se pontificalibus,
 quem secut^{us} est idem (qui
 ipsi a sacris domesticis ad-
 erant,) Matthæus &
 Christopherus Wren,
 SS. Theol. Bacc. Sacer-
 dotalibus induuntur; E-
 gressus dein cum illis E-
 piscopus, convenarum ma-
 gnâ stipante catervâ,
 Fundatorem affari ordi-
 tur in hac ferè verba.

Captain Smith, you
 have been an often and
 earnest Suiter to me,
 that

that I would come hither to you : now that we are come hither to you, what have you to say to us ?

Tum ille præfatâ humillime Reverentiâ scbedulam porrigit, quam suo nomine recitari cupit per Willielm. Cole, qui Episcopo à Registris erat : etiam ille (ad nutum Episcopi) clarâ voce sic perlegit.

IN the Name of Richard Smith of Peartree in the County of Southampton Esq, Right Reverend Father in

B 3 God,

God, I present unto you
the state of the Village
of *Weston*, and the Ham-
lets, *Irebin*, *Wolston*,
Ridgeway, and the part
of *Bittern Mannor* (be-
ing all of the Parish of
S. Maries, neer *Southam-
pton* in the Diocels of
Winton.) as well in his
own, as in the name of
the Inhabitants of the
said Village, Hamlets,
&c. wherein are many
Houholds, and much
people of all sorts, who
not only dwell far from
the Church, but are al-
so divided from the
same by the great Ri-
ver of *Itobin*, where the
passage

passage is very broad,
 and often dangerous;
 and very many times on
 the dayes appointed
 for Common-Prayer,
 and that Service of
 God, so tempestuous, as
 the River cannot be
 pass'd; and so the peo-
 ple go not over at all;
 or if any do, yet they
 both go and return back
 in great danger, and
 sometimes not the same
 day. Besides, in the
 fairest weather, at their
 return from Church,
 they press so thick into
 the Boat for haste home,
 that often it proves
 dangerous, and ever
 bnA B 4 fear-

fearful, especially to women with childe, old, impotent, sickly people, and to young children; many times also they are forc'd to baptize their Children in private Houses, the water not being passable; and when they lye sick, they are without comfort to their souls, and dye without any Ghostly advice or counsel; their own Minister not being able to visit them, by reason of the roughness of the water, and other Ministers being some miles off remote from them.

And

And thus much formerly having been presented to your Predecessor, he favourably gave leave to the said *Richard Smith* to erect a Chappel on the East-side of the said River, at the only proper Cost and Charges of him the said *Richard Smith*: which Chappel being now finish'd with intent and purpose that it may be dedicated to the worship of God; and that his Holy and Blessed Name might there be honour'd and call'd upon, by the said *Richard Smith* his Family, and

the Inhabitants afore-
 said, who cannot with-
 out great danger pass
 over unto their Parish
 Church, I, in the name
 of the said *Richard*
Smith, and in the names
 of them all, do promise
 hereafter to refuse and
 renounce to put this
 Chappel, or any part
 of it, to any profane or
 common use whatso-
 ever; and desire it may
 be dedicated and con-
 secrated wholly and on-
 ly to religious uses, for
 the Glory of God, and
 the Salvation of our
 Souls.

In

In which respect he
humbly beseecheth God
 to accept of this his sin-
 cere intent and purpose,
 and he and they are to-
 gether humble Suiters
 unto your Lordship, as
 Gods Minister, the Bi-
 shop and Ordinary of
 this Diocess, in Gods
 stead to accept of this
 his Free-will offering;
 and to decree this *Chap-
 pel* to be severed from
 all common and pro-
 fane uses, & so to sever
 it: as also by the Word
 of God and Prayer, and
 other Spiritual and Re-
 ligious Duties to dedi-
 cate and consecrate it
 to

to the sacred Name of
 God, and to his Ser-
 vice and Worship only;
 promising that we will
 ever hold it as an holy
 Place, even as Gods
 House, and use it ac-
 cordingly; and that we
 will from time to time,
 and ever hereafter, as
 need shall be, see it con-
 veniently repair'd, and
 decently furnisht in
 such sort as a Chappel
 ought to be; And that
 we will procure us some
 sufficient Clerk, being
 in the Holy Order of
 Priesthood by your
 Lordship, as Ordinary
 of that place, and by
 your

your Successors to be
 allow'd and licenced,
 and unto him to yield
 competent *Maintenance*,
 to the end that he may
 take upon him the *Cure*
 of the said Chappel;
 and duely say divine
 Service in the same at
 times appointed, and
 perform all other such
 offices and duties, as by
 the Canons of that
 Church, and the Laws
 of the Realm every
 Curate is bound to per-
 form,

Post hæc Episcopus.

Captain Smith is this
 the

the Desire of you and
your Neighbours?

Quo affirmato, Ille:

In the Name of God
let us begin.

Orditur igitur à Psal-
mo 24:

THe earth is the
Lords, and all that
is therein, &c.

Alterni uerò respo-
dent uterque Sacellanus,
& sic deinceps ad finem
Psalmi: dictâ autem & o-
ratione, paulatim se promo-
vet Episcopus ad portam
Ca-

Capellæ, atque recitat è
 Psalmo 122º.

I Was glad when they
 said unto me, we will
 go into the House of the
 Lord. Our feet shall
 stand in thy Gates, O
 Jerusalem.

*Substitit itaque præ so-
 ribus universa multitudo
 intrante Episcopo et Fun-
 datore, cum Sacellanis,
 qui genua statim flectunt,
 ubi spectari commodè au-
 dirique possint a plebe :
 atque Episcopus insit.*

Let us dedicate and
 offer up unto God this
 Place

Place with the same
prayer that King Da-
vid did dedicate and of-
fer up his : 1 Chron.
29. 10.

BLessed be thou O
Lord our God, and
the God of our Fathers
for ever and ever, &c.
usque ad finem vers. 18.
paucis mutatis. Deinde

Most glorious God,
the Heaven is thy
Throne, and the Earth
is thy Footstool; what
house then can be built
for thee, or what place
is there that thou canst
rest in? Howbeit we are
taught

taught by thy Holy
 Word, that thy will is
 not to dwell in the dark
 Cloud, but that thy de-
 light hath bin ever with
 the Sons of Men; so
 that in any place what-
 soever, where two or
 three are gathered to-
 gether in thy name,
 thou art in the midst of
 them; But specially in
 such places as are set
 apart and sanctified to
 thy name, and to the
 memory of it, there
 thou hast said, thou
 wilt vouchsafe thy gra-
 cious Presence after a
 more special manner, &
 come to us and bless us.
 Where-

Wherefore in all Ages
of the world, thy Ser-
vants have separated
certain places from all
profane and common
uses, and hallow'd unto
thy Divine Worship
and service, either by
inspiration of thy blef-
sed Spirit, or by expresse
Commandment from
thine own mouth.

By inspiration of thy
holy Spirit. So didst
thou put into the heart
of thy Holy Patriarch
Jacob to erect a stone
in *Bethel* to be an house
to thee, which act of his
thou didst call for, and
highly allow of.

By

By expresse Com-
mandment from thine
own mouth. So did Mo-
ses make thee the Ta-
bernacle of the Con-
gregation in the De-
sert, which thou didst
honour by covering it
with a Cloud, and fill-
ing it with thy Glory.
And after, when it came
into the heart of thy
servant *David* to think
it was in no wise fitting
that himself should
dwell in an houte of
Cedar, and the Ark of
God remain but in a
Tabernacle, thou didst
testifie with thine own
mouth, that in that *Da-
vid*

and was so minded to
build a House to thy
Name, it was well done
of him, to be so mind-
ed, though he built it
not.

The material Furni-
ture for which house
though his Father plen-
tifully prepared, yet
Solomon his Son built it
and brought it to per-
fection. To which
House thou wer't pleas-
ed visibly to send fire
from Heaven to con-
sume the Sacrifice, and
to fill it with the Glory
of thy presence before
all the people.

And after, when for
the

the fins of thy people
 that Temple was de-
 stroyed, thou didst by
 thy Prophets, *Aggai*
 and *Zachary* (by shew-
 ing how inconvenient it
 was that they should
 dwell in seeled houses,
 and let thy house lye
 waste) stir up the spi-
 rit of *Zerobabel*, to build
 thee the second Tem-
 ple anew: which second
 House likewise by the
 fulness of the Glory of
 thy presence, thou didst
 shew thy self to like and
 allow of.

Neither only wer't
 thou well pleased with
 such as did build thee
 these

these Temples, but e-
 ven with such of the
 people afterwards, as
 being moved with Zeal
 added unto their Tem-
 ple, their Mother Church,
 lesser places of prayer,
 by the names of Syna-
 gogues, in every Town
 thorowout the Land,
 for the Tribes to ascend
 up to worship thee, to
 learn thy holy will and
 to do it. Which very
 Act of the Centurion,
 to build thy people a
 Synagogue, thou didst
 well approve and com-
 mend in the Gospel.

And by the bodily
 presence of thy Son our
 Sa-

saviour at the feast of
the Dedication, testified
by *S. John*, didst really
well allow of, and do
honour to such devout
Religious services, as
we are now about to
perform.

Which also by thy
holy Word hast taught
us, that thine Apostles
themselves, and the
Christians in their time,
as they had houses to
eat and drink in; so
had they also where
the whole Congre-
gation of the Faith-
ful came together in
one place, which they
expressly called Gods
Church,

Church, and would not have it despised, nor abused, nor eaten, nor drunken in, but had in great Reverence, being the very place of their holy Assemblies.

By whose godly examples the Christians in all Ages successively have erected and consecrated sundry godly houses, for the Celebration of Divine Service and Worship (Monuments of their Piety and Devotion) as our eyes see this day.

We then as Fellow-Citizens with the Saints and of the Household of God,

God, being built upon
 the Foundation of the
 Apostles and Prophets,
 Jesus Christ himself be-
 ing the head corner-
 stone, walking in the
 steps of their most holy
 Faith, and ensuing the
 examples of these thy
 Patriarchs, Prophets,
 and Apostles have toge-
 ther with them done
 the same work (I say)
 in building and dedica-
 ting this house, as an
 habitation for thee, and
 a place for us to assem-
 ble and meet together
 for the observation of
 thy Divine Worship, in-
 vocation of thy Name.

C

real.

reading, preaching and
 hearing thy most holy
 Word, administering thy
 most holy Sacraments;
 and above all in thy
 most holy place, the
 very gate of Heaven
 upon earth, as *Jacob*
 nam'd it, to do the work
 of Heaven; to set forth
 thy most worthy praise,
 to laud and magnify
 thy most glorious Maje-
 sty, for all thy goodness
 to all men; especially
 to us of the Household of
 Faith. Accept there-
 fore we beseech thee,
 most gracious Father,
 of this our bounden
 duty and service; ac-
 cept

cept this for thine
house; and because Ho-
liness becomes thine
house for ever, sanctifie
this house with thy gra-
cious presence, which is
erected to the honour
of thy most glorious
Name.

Now therefore, arise
O Lord, and come into
this place of thy rest,
thou and the ark of thy
strength; Let thine eye
be open towards this
House day and night;
Let thine ears be ready
towards the prayers of
thy children, which
they shall make unto
thee in this place, and

set thine heart delight
 to dwell here perpetu-
 ally : And whensoever
 thy servants shall make
 to thee their petitions in
 this House, either to be-
 stow thy good graces, &
 blessings upon them, or
 to remove thy punish-
 ments and judgements
 from them, hear them
 from Heaven thy dwel-
 ling place, the Throne
 of the glory of thy
 Kingdom, and when
 thou hearest have mer-
 cy ; and grant, O Lord,
 we beseech thee, that
 here and elsewhere thy
 Priests may be cloathed
 with Righteousnesse,
 and

and thy Saints rejoyce
in thy Salvation.

And whereas both in
the Old and New Te-
stament thou hast con-
secrated the measuring
out and building of a
material Church, to
such an excellent My-
sterie, that in it is si-
gnified and represented
the fruition of the joy
of thy Heavenly king-
dome, we beseech thee
that, in this material
Temple made with
hands, we may so serve
and please thee in all
holy Exercises of God-
liness and Christian Re-
ligion, that in the end

we may come to that
 thy Temple on high,
 even to the holy places
 made without hands,
 whose Builder and Ma-
 ker is God; so as when
 we shall cease to pray
 to thee on Earth, we
 may with all those that
 have in the like manner
 erected such places to
 thy Name, and with all
 thy Saints eternally
 praise thee in the high-
 est Heavens, for all thy
 goodness vouchsafed us
 for a time here on
 earth, and laid up for
 us there in thy King-
 dom for ever and ever;
 and that for thy dear
 Sons

sons sake, our blessed
Saviour Jesus Christ, to
whom, &c.

Blessed Father, who
hast promised in thy
holy Law, that in every
place where the remem-
brance of thy Name
shall be put, thou wilt
come unto us and bless
us,; according to that
thy promise come unto
us and bless us, who put
now upon this place the
memorial of thy Name,
by dedicating it wholly
and only to thy Service
and Worship.

Blessed Saviour, who
in the Gospel, with thy
bodily presence, didst

honour and adorn the
Feast of the dedication
of the Temple; at this
dedication of this Tem-
ple unto thee be pre-
sent also; and accept,
Good Lord, and pro-
sper the work of our
hands.

Blessed Spirit, with-
out whom nothing is
holy, no person or
place is sanctified a-
right, send down upon
this place thy sanctify-
ing power and grace,
hallow it, and make it
to thee an holy habita-
tion for ever.

Blessed and glorious
Trinity, by whose Pow-
er

er, Wisdom and Love
 all things are purged,
 lightened, and made
 perfect; enable us with
 thy Power, enlighten
 us with thy Truth, per-
 fect us with thy Grace,
 that both here and else-
 where acknowledging
 the glory of thy eter-
 nal Trinity, and in the
 Power of thy Divine
 Majesty worshipping the
 Unity, we may obtain
 to the fruition of the
 glorious Godhead, Tri-
 nity in Unity, and Uni-
 ty in Trinity to be ad-
 ored for ever.

God the Father, God
 the Son, and God the
 C 5 Holy

Holy Ghost accept,
 sanctifie, and bless this
 place to the end where-
 unto, according to his
 own Ordinance, we
 have ordain'd it, to be
 a Sanctuary to the most
 High, and a Church for
 the living God: The
 Lord with his favour
 ever mercifully behold
 it, and so send upon it
 his spiritual Benediction
 and Grace, that it may
 be the House of God to
 him and the Gate of
 Heaven to us. *Amen.*

*Hec precatus Episco-
 pus Baptisterium adit, at-
 que imposita manu ait,*
 Re-

Regard, O Lord, the
 Supplications of
 thy Servants, and grant
 that those Children
 that shall be baptiz'd in
 this Laver of the New
 birth, may be sanctified
 and washed with the
 Holy Ghost; delivered
 from thy wrath, recei-
 ved into the Ark of
 Christs Church, receive
 herein the fulness of
 Grace, and ever remain
 in the number of thy
 faithful and elect Chil-
 dren.

Suggestum dein :

Grant that thy Ho-
 ly Word, which
 from

from this place shall be
 preach'd, may be the
 favour of life unto life,
 and as good seed take
 root and fructify in the
 hearts of all that shall
 hear it.

Ἀναλογεῖον quoque.

GRant that by thy
 Holy Word, which
 from this place shall be
 read, the hearers may
 both perceive and know
 what things they ought
 to do, and also may
 have Grace and Power
 to fulfill the same.

Sacram etiam Mensam.

GRant that all they that shall at any time partake at this Table the highest blessing of all, thy Holy Communion, may be fulfill'd with thy Grace and Heavenly Benediction, and may to their great and endless Comfort obtain Remission of their sins and all other Benefits of thy Passion.

Locum Nuptiarum.

GRant that such persons as shall be here joyn-

joyned together in the
holy estate of Matrimo-
nie by the Covenant of
God, may live together
in holy Love unto their
lives end.

*Univerſum deniq; Pavi-
mentum.*

GRant to ſuch bodies
as ſhall be here in-
terr'd, that they with
us, and we with them,
may have our perfect
conſummation and bliſs
both in body and ſoul
in thine everlaſting
kingdom.

Tu

*Tum flexis genibus ante
sacram Mensam pergit
porro.*

GRANT that this
place which is here
dedicated to thee by
our Office and Ministry,
may also be hallowed
by the sanctifying pow-
er of thy holy Spirit,
and so for ever continue
through thy Mercy, O
blessed Lord God, who
dost live and govern all
things, world without
end.

Grant as this Chap-
pel is separated from
all other common and
profane

profane uses, and dedicated to those that be sacred only, so may all those be that enter into it.

Grant that all wandering thoughts, all carnal and worldly imaginations, may be far from them; and all godly and spiritual cogitations may come in their place, and may be daily renew'd and grow in them.

Grant that those thy servants that shall come into this thy holy Temple, may themselves be made the Temples of the Holy Ghost, eschewing
ing

ing all things contrary
to their profession, and
following all such
things as are agreeable
to the same.

When they pray, that
their prayers may a-
scend up into Heaven
into thy presence, as
the Incense; and the
lifting up of their hands
be as the morning sacri-
fice; purifie their hearts,
and grant them their
hearts desire, sanctifie
their spirits, and fulfill
all their mindes, that
what they faithfully
ask, they may effectually
obtain the same.

When they offer, that
their

their Oblation and Alms may come up as a Memorial before thee, and they finde and feel that with such Sacrifices thou art well-pleased.

When they sing, that their souls may be satisfied as with marrow, and fatness, when their mouth praiseth thee with joyful lips.

When they hear, that they hear not as the word of man, but as indeed it is the Word of God, and not be idle Hearers, but Doers of the same.

*Populus interea tacite
in-*

ingressus in imis substitit,
 dum hæc in Cancellis a-
 gerentur ; quibus finitis,
 sedes quisque suas iussi ca-
 pesserunt, atque ad solen-
 nem Liturgiam Sacellani
 separant.

*Alter Sacellanorum co-
 ram sacrâ mensâ vene-
 rans sic incipit.*

IF we say, we have no
 sin we deceive our
 selves, and the truth, &c.

*Confessionem, Absolu-
 tionem, Domini. &c. &c. Psalms ca-
 nunt pro tempore accom-
 modos, Ps. 84. 122. & 132.
 alternis respondente popu-
 lo quibus facultas erat &
 libri.*

libri: Lectio prima definitur ex 28. Genes. à ver. primo ad finem. Hymn. Te Deum, &c. Lectio secunda ex secundo capite S. Joh. à versu 13. ad finem. Hymn. Psal. 100.

I Believe in God, &c. & post usitatas Collectas hanc specialem addidit Episcopus.

O Lord God, mighty and glorious, and of incomprehensible Majesty, thou fillest Heaven and earth with the Glory of thy presence, and canst not be contain'd within any the lar-

largest compass, much
less within the narrow
walls of this Roome;
yet forasmuch as thou
hast been pleased to
command in thy holy
Law, that we should put
the Remembrance of
thy Name upon places,
and in every such place
thou wilt come to us
and blees us; we are
here now assembled to
put thy name upon this
place, and the Memori-
al of it, to make it thy
house, to devote and
dedicate it for ever un-
to thee, utterly separa-
ting it from all world-
ly uses, and wholly and
only

only consecrate it to
 the invocation of thy
 glorious Name, where-
 in supplications and in-
 tercessions may be made
 for all men; thy sacred
 Word may be read,
 preached and heard;
 the Holy Sacraments,
 (the Laver of Regene-
 ration, and the Com-
 memoration of the
 pretious death of thy
 dear Son) may be ad-
 ministrated; thy Praise
 celebrated and sounded
 forth, thy people bles-
 sed by putting thy
 Name upon them; we
 (poor and miserable
 creatures as we are) be
 also-

altogether unfit, and
utterly unworthy to
appoint any earthly
thing to so great a God;
And I the least of all thy
servants, no wayes meet
to appear before thee in
so honourable a service,
yet being thou hast oft
heretofore been pleased
to accept such poor of-
ferings from sinful men,
most humbly we be-
seech thee, forgiving
our manifold sins, and
making us worthy by
counting us so, to
vouchsafe to be present
here among us in this
religious action, and
what we sincerely offer
gra-

graciously to accept at
 our hands, to receive
 the prayers of us and all
 others, who either now
 or hereafter entring in-
 to this place, by us hal-
 lowed, shall call upon
 thee; And give us all
 grace when we shall
 come into the house of
 God, we may look to
 our feet, knowing that
 the place we stand on is
 holy ground, bringing
 hither clean thoughts,
 & undefiled bodies, that
 we may wash both our
 hearts and hands in in-
 nocency, and so compass
 thine Altar.

Jam

*Jam alter Sacellanus
denud exiens, & venerans
ante sacram Mensam, in-
cipit Litaniam; in fine
cujus recitavit hoc ipse
Episcopus.*

O Lord God, who
dwellest not in
Temples made with
hands (as saith the Pro-
phet) yet hast ever
vouchsafed to accept
the devout endeavours
of thy poor servants
allotting special places
for thy Divine Worship,
promising, even there,
to hear and grant their
requests; I humbly be-
seech thee to accept. of
D this

[50]

this days duty and service of dedicating this Chappel to thy great and glorious Name; Fulfill, O Lord, I pray thee thy gracious promises, that whatsoever prayer in this sacred place shall be made according to thy will, may be accepted by thy gracious favour, and returned with their desired success to thy glory and our Comfort. Amen.

Post benedictionem populi cantatur Psalm. 132. conscendatque suggestum M. Robinson, Theol. Bac. Fundatoris summo roga-

ta; Episcopus hoc ei tam-
dem contossit; (geminas
sorores ille atque Funda-
tor in uxores duxerant,
sed utraq; defuncta, jam
torrens gaudebat thalamis
Concionator.)

Thema ejus desumptum
est 28. Cap. Gen. vers. 18,
17. inter cetera docet
egit de omnipresentia
Divina, ubi vis Locutio-
tum speciatim (pro bene-
placito suo) in Ecclesia,
deque reverentia & ve-
neratione ibi debita.

Pergitur in Liturgia,
qua Mulier quaedam pau-
percula purificanda ad
limen Cancellorum acce-
dens, genua flectit, grati-

gratiasque post partum
(solenni Ecclesia ritu)
agit: Baptizandus. an-
tem vel Matrimonio jun-
gendus, nullus aderat.

Itur dein ad Cana Do-
minica administratio-
nem, Sacellanorum altero
ad Australem, altero ad
Septentrionalem partem
sacramente genua flectente
& dicente;

OUr Father, &c.

Ante Epistole lectio-
nem hanc specialem Col-
lectam (una cum Collecta
solita pro Rege) recitat
Sacellanorum alter.

Most

MOst blessed Savi-
our, who by thy
bodily presence at the
Feast of Dedication
didst honour and ap-
prove such devout and
religious services, as we
have now in hand, be
thou present also at this
time with us, and con-
secrate us into an Holy
Temple unto thy self,
that thou dwelling in
our hearts by Faith, we
may be cleansed from
all carnal affections, and
devoutly given to serve
thee in all good works.

Amen.

Epistolam secundus Sa-

D 3

cel-

cellanus ante Sacram
 Mensam stans, legit ex
 1 Cor. cap. 3. à vers. 16.
 ad finem: SS. Evange-
 lium prior Sacellanus ibi-
 dem stans recitat ex 109.
 cap. S. Iohannis, à vers.
 22. ad finem: Dein Sym-
 bolum Nioenum, omnibus
 etiam stantibus.

Post illa Episcopus sede
 sua egressus, coram sacrâ
 mensâ sese provoluit atq;
 ait.

Let us pray the pray-
 er of King Solomon, when
 he prayed in the day of
 the Dedication of his
 Temple; the first Tem-
 ple that ever was, 2
 Chron. 6. ab initio vers.

18. ad

18. ad. versum 42. quò
finito ait,

THus prayed King
Solomon, and the
Lord appeared unto
him, and answered and
said unto him, I have
heard thy prayer, and
have chosen this place
for my self, to be an
house of Sacrifice, 2
Chron. 7. 12.

Thus did God an-
swer; We have prayed
with Solomon, answer
us, O Lord, and our
prayer, as thou didst
him and his. Behold the
face of thine Anointed,
even Christ our Savi-
our

our, and for his sake
grant our requests.

Dein in Cathedram
ibidem se collocat, (assi-
dentibus Thoma Ridley
Cancellario Episcopi à
dextris, à sinistris vero
Doctore Barlo Archidia-
cono Winton.) Actum-
que Consecrationis (pileo
reclius) promulgat in hanc
formam.

IN nomine Domini
Amen. Cum strenuus
vir Richardus Smith de
Peertree in Comitatu
Southampt. Armiger,
pia & Religiosa Devo-
tione

tione ductum, Capellam
 hanc in quodam solo vasto
 vocato Ridgway-heath,
 juxta ades suas commu-
 niter nuncupatas Peer-
 tree (infra Parochiam
 Ecclesie paroch. Beata
 Mariæ juxta villam
 Southampt. Dioceseos
 & jurisdictionis nostræ,
 continentem intra muros
 ejusdem in longitudine
 ab Oriente ad Occiden-
 tem 50 pedes & dimid.
 aut circiter; in latitu-
 dine vero ab Aquilone
 ad Austrum 20 pedes &
 dimid. aut circiter, pro-
 priis-

quibus suis sumptibus ad-
 edificaverit, erexit, &
 construxerit; tandem-
 que Capellam Cancellar-
 ligis destinaverit; Sa-
 cra Mensa decenter in-
 stituta, Baptisterio, Pul-
 pito, sedibus convenien-
 tibus, tam infra super
 salum, quam supra in mo-
 dum Galeria, Campana
 etiam aliisque necessariis
 ad divinum cultum suffi-
 cienter & decenter or-
 naverit; nobisque sup-
 plicaverit, tam suo no-
 mine quam aliorum inha-
 bitantium in villa de
 Weston

Weston, ac Hamlettis
 de Irchin, Ridgway, ac
 quorundam etiam inhabi-
 tantium in Manerio no-
 stro de Bitterne, de Pa-
 rochia predicta, quatenus
 nos auctoritate nostra or-
 dinaria & Episcopali
 pro nobis & Successori-
 bus nostris dictam Ca-
 pellam ab usibus pristinis
 communibus & profanis
 quibuscunque separare,
 & in usus sacros & di-
 vinos consecrare, & de-
 dicare dignaremur.

Nos Lancelotus per-
 missione divina Winton.
 ton.

ton. Episcopus, pio & re-
 ligioso tam ipsius quam
 aliorum in villa et Ham-
 lettis prædictis habitan-
 tium desiderio, in hac
 parte favorabiliter annu-
 entes, ad Consecrationem
 Capellæ hujus de novo
 propriis sumptibus dicti
 strenui viri Richardi
 Smith, sic ut præferur
 erecta et ornata authori-
 tate nostra ordinaria e-
 piscopali procedentes,
 eandem Capellam ab om-
 ni communi et profano
 usu in perpetuum separa-
 mus, et soli divino cul-
 tui

tui ac divinarum celebrationi in perpetuum addicimus, dicamus, dedicamus: Ac insuper eadem auctoritate nostra ordinaria et Episcopali, pro nobis et Successoribus nostris licentiam pariter et facultatem in Domino concedimas, ad rem divinam ibidem faciendam, nempe Preces publicas, et sacram Ecclesie Liturgiam recitandam, ad Verbum Dei sincere proponendum et prædicandum, Sacramenta Sacrae Eucharistiae et
Ba-

Baptismatis in eadem
 ministranda, Matrimo-
 nia solemnizanda, Mu-
 lieres post puerperium ad
 gratiarum actionem pub-
 licam recipiendas et ad-
 iuvandas, Mortuos sepe-
 liendos, ceteraque qua-
 cunque peragenda, quae
 in aliis Capellis licite fie-
 ri possunt et solent. Ac-
 tam Presbytero in Capel-
 la praedicta deservituro
 preces divinas dicendi,
 coeteraque praemissa faci-
 endi, quam Domino Ric.
 Smith, et Familia ejus,
 reliquisque in dictis locis
 ba-

habitantibus, preces di-
 vinas audiendi, cœtera-
 que præmissa percipiendi,
 plenam in Domino pa-
 restatem concedimus. E-
 andemque Capellam ad
 levamen (Anglice, a
 Chappel of Ease) sub
 dicta Ecclesia parochiali
 B. Mariæ juxta villam
 Southamp. tanquam Ma-
 trice Ecclesia sua,
 quantum in nobis est, et
 de jure divino, Canonibus
 Ecclesiæ et Statutis hujus
 Regni Angliæ possumus,
 in honorem Dei et sacros
 inhabitantium usus, nunc
 et

et in futurum consecra-
mus, per nomen Capellæ
JESU in Parochia sanctæ
Mariæ juxta villam
Southampt. et sic con-
secratam fuisse, et esse, et
in futuris perpetuis tem-
poribus remanere debere,
palam et publice pronun-
ciamus, decernimus, et
declaramus; et per no-
men Capellæ JESU no-
minamus et appellamus;
et sic perpetuis futuris
temporibus nominandam
et appellandam fore de-
cernimus: Privilegiis
insuper omnibus et singu-
lis

lis in eapte usitatis, et Capellis ab antiquo fundatis competentibus, Capellam hanc JESU prædictam; ad omnem juris effectum munitam munitam et stabilitam esse volumus; et quantum in nobis est, et de jure divino possumus, sic munimus et stabilimus per præsentem; Alsque præjudicio tamen ullo, et salvo semper jure et interesse Ecclesiæ Parochialis sanctæ Mariæ juxta villam Southampton. tanquam Matris Ecclesiæ; et Rectoris

ris, Guardianorum, alio-
 rumque Ministrorum e-
 jusdem pro tempore ex-
 istentium (in cuius Pa-
 rochiu dicta Capella JE-
 SU notorie sita & situata
 est) in omnibus & sin-
 gulis decimis, oblationi-
 bus, obventionibus, va-
 diis, feudis, proficuis,
 privilegiis, juribus et
 emolumentis quibuscumq;
 ordinariis et extraordi-
 nariis eisdem respective
 debitis vel consuetis, ac
 infra prædictum seu li-
 mites Capella JESU præ-
 dicta orientibus et proveni-
 nien-

nientibus, et ad dictam
 Ecclesiam Matricem
 Sancte Mariæ, Rectori,
 Guardianis vel aliis Mi-
 nistris ejusdem de jure
 vel consuetudine quoquo
 modo spectantibus, vel
 pertinentibus; in tam
 amplis modo et forma,
 prout eisdem debebantur,
 aut solvi solebant, ante
 hanc nostram consecrati-
 onem hujus Capella præ-
 dictæ.

Proviso, quod prædi-
 ctus strenuus vir Rich.
 Smith, ac ejus heredes
 et Assignati, aliquæ in
 dicta

dicta villa et Hamlet-
tis, &c. habitantes, non
solum dictam Capellam
quoties opus fuerit, im-
pensis suis propriis resi-
cere et reparare, sed eti-
am ad reparationes præ-
dictæ Matricis Ecclesiæ
sanctæ Mariæ juxta vil-
lam Southampon. et
Cœmeterii ejusdem Ec-
clesiæ, ac ad omnia alia
onera, ad quæ cœteri Pa-
rochiani dictæ Matricis
Ecclesiæ teneantur.

Provisio etiam, quod
tam dictus strenuus Vir
Rich. Smith, hæredes et
assi-

assignati ejus, quam reli-
 qui omnes in dictis villis
 et Hamlettis, &c. habi-
 tantes, in signum subje-
 ctionis Capellæ hujus sub
 Ecclesiæ Matrice Beata
 Mariæ juxta Southamp.
 ac senioritatis ejusdem
 Ecclesiæ supra dictam
 Capellam, singulis annis
 de tempore ad tempus ad
 Festum Paschatis, vel ad
 Festum Pentecostes, ad
 dictam Ecclesiam Matri-
 cem venire, et in dicta
 Matrice Ecclesia tantum,
 non in dicta Capella, (si
 tuto ad Ecclesiam Parc-
 clia-

ehialem venire possint).
 Preces audire, et Sacra-
 mentum Eucharistiae ibi-
 dem percipere; vel si
 tempestate aut alio impe-
 dimento detineantur, quo-
 minus tunc venire possint,
 tum die Dominico, quo
 tuto venire possam, sub-
 sequente, venire et Eu-
 charistiam accipere om-
 nino debeantur, absque
 speciali Licentia nostra,
 seu Vicarii nostri gene-
 ralis in hac parte ob-
 tenta.

Proviso etiam quod in
 dicta Capella Sacramen-
 tum

tum Baptismatis non mi-
 nistretur, nec Matrimo-
 nia solemnizentur, neque
 Verbum Dei prædicetur,
 neque Sacramenta vel
 Sacramentalia aliquibus
 profanis conferantur,
 præterquam solis inhabi-
 tantibus seu degentibus in
 villa, Hamlettis, &c.
 prædict. nec etiam reli-
 quis dictæ Matricis Ec-
 clesiæ Parochianis in Oc-
 cidentali parte ripæ in-
 habitantibus, inscio vel
 invito Rectore Ecclesiæ
 Matricis sanctæ Mariæ
 juxta villam Southamp.
 præ-

prædict. seu. absque assensu, consensu et licentia ejusdem prius habita et obtenta.

Et ulterius dicto strenuo Richardo Smith, Heredibus et Assignatis suis, liberam et plenam potestatem in Domino concedimus per presentes, idoneum Presbyterum de tempore in tempus nominandi ad deservendum, et divina officia in dicta Capella exequenda, a Notis et Successoribus nostris de tempore in tempus approbandum, et
li.

licentia dnm: Ac quod
 dictus strenuus vir Rich.
 Smith, Hæredes & asse-
 gnati sui, & reliqui in
 dictis villa & Hamlet-
 tis, &c. inhabitantes de
 tempore in tempus in fu-
 turum propriis suis sum-
 ptibus dictum Presbyterum
 sive Curatum in eadem
 Capella deservientem, &
 auctoritate nostra, vel
 successorum nostrorum
 ut præfertur approbatum
 & licentia dnm, alere &
 sustinebant, ac annua e
 stipendium viginti mar-
 carum ad minimum, et-

E

dem .

eidem Presbytero vel
 Curato prestabunt, &
 soluent ad quatuor Fests;
 Natiuitatis Christi; An-
 nuntiationis; Natiuita-
 tis sancti Iohannis Ba-
 ptiste; & sancti Mi-
 chaelis, per equales por-
 tiones, sine ulla tamen di-
 minutione, vel defalca-
 tione juris Ecclesiastici,
 decimarum, oblationum,
 vel obventionum qua-
 rumcunque ad dictam
 Ecclesiam Parochialem
 sancte Mariæ, seu ad
 Rectorem ejus pro tem-
 pore existentem, quo modo
 de

de jure vel consuetudine
spectantium seu pertinencia-
tium.

Et ulterius quod pro
sepulturis in Capella præ-
dicta, et in Choro seu na-
vi ejusdem, omnibusque
aliis in dicta Capella vel
extra gerendis, vadia,
quoad defunctos tam in
domo dicti strenui viri
Rich. Smith, Hæredum
& Assignatorum suorum,
quam in dicta villa,
Hamlettis, &c. Rectori
dictæ Ecclesiæ Matricis
pro tempore existenti, et
successoribus suis, et

E 2 Guar-

Quod si quis respectu de
 Clerico, adterisque Mi-
 nistris dictae Ecclesie
 archiepiscopalis debite sol-
 ventur, in tam amplis
 modis forma, prout in
 capitulis in, Clero seu
 intra Cancellos, seu etiam
 in mari, dictae Ecclesie
 Matricis, solvi consu-
 runt fuit, et prout solvi
 solent et deberet, si pensu
 vel predicta intra Can-
 cellos seu navim dictae
 Matricis Ecclesie sepul-
 ta fuissent.

Quod si autem ali-
 quando defuerit in dicta

Capella

Capella Presbyter, Cur-
 ratus legitime per nos aut
 successores nostros licen-
 tiatus et approbatus, vana
 predictus strenuus vir
 Rich. Smich, Hæredes
 et assignari sui ac reliqui
 in dicta villa, et Ham-
 letis, &c. inhabitantes,
 ad Matricem Ecclesiam
 convenire, aut ibidem
 precibus interesse iuram-
 tur, prout ante solebant,
 donec dicta Capella de
 legitimo Curato, ad ibi-
 dem divina celebranda
 idoneo provideatur et in-
 dem admittatur. Quod si
 autem

Invenit aliquo tempore in
 posterum, quod Deus o-
 vertat, per continuos sex
 menses per culpam aut
 negligentiam Parochia-
 norum defuerit idoneus
 Curatus in dicta Capella,
 qui ibidem divina cele-
 bret, aut si Curatus sit
 qui per sex menses con-
 tinuos non celebret, tunc
 nobis et successoribus no-
 stris potestatem reserva-
 mus pro ea vice tantum,
 idoneum Curatum, ad
 dictam Capellam nomi-
 nandi, ad supplendam
 negligentiam dictorum
 Rich.

Rich. Smith, Heredum
 & Assignatorum suorum.
 Quod si autem dicta Ca-
 pella decenter non fuerit
 reparata vel instructa Li-
 bris, aliisque ad cultum
 divinum necessariis per
 tempus praedictum (nisi
 ex legitima in ea parte
 causa per Episcopum ap-
 probanda hoc contigerit)
 tunc in perpetuum post di-
 ctos sex Menses continu-
 os sic elapsos, teneantur
 omnes infra praecinctum,
 seu limites dictae Capella
 inhabitantes ad Matri-
 cem Ecclesiam convenire,

pro his et aliis, iudicandis
 prout etiam hanc nostram
 consecrationem teneban-
 tur aliquando hac consec-
 ratione seu consecratione
 nostra in contrarium non
 obstante, et perinde ac si
 hac consecratione seu consecra-
 tione facta in aliquam sur-
 illam iniquam, et iniquam
 (Rostromo reservamus
 nobis et successoribus nostris,
 Eiusdem Wintonie
 potestatem visitandi di-
 ctem Capellam, prout an-
 tiqua Capella infra no-
 stram Diocesim sita est,
 communiter nuncupatas

peculiares, ut nobis eis-
 que constet, an decenter
 in reparationibus aliisque
 conservetur, & an omnia
 ibidem decenter & seu-
 cundum ordinem fiant.
 Que omnia et singula sic
 reservamus; quoad cæ-
 tera vero præmissa quate-
 nus in nobis est, et de jure
 possumus, pro nobis et
 successoribus nostris de-
 cernimus et stabilimus
 per præsentem.

Actu demum recitata
 veneratur deinde, atque
 infit.

Bles-

Blessed be thy name
 O Lord God, for
 that it pleased thee to
 have thy Habitation a-
 mong the Sons of Men :
 and to dwell in the midst
 of the Assembly of thy
 Saints upon earth ; Bless
 we beseech thee this
 days action unto thy
 people, prosper thou the
 work of our hands unto
 us, yea prosper thou our
 handy work.

*Finitis precationibus
 istis Dominus Episcopus
 sedem separatim ca-
 pssit (ubi prius) popu-
 lisque universus non com-
 m-*

municaturus dimittitur,
 et Porta clauditur; Pri-
 or Sacellanus pergit le-
 gendo sententias illas bor-
 tatorias ad Eleemosynas,
 interea dum alter Sacel-
 lanus singulos Communi-
 caturus adit, atque in pa-
 tinam argenteam oblatio-
 nes colligit: Collecta est
 summa 4. l. 12. s. 2. d.
 quam Dominus Episcopus
 convertendam in Calicem
 huius Capella donandum
 decernit.

Cæteris rebus ordino
 gestis, demum Episcopus
 ad sacram Mensam redit
 (Sacellanis utrisque ali-
 quantulum recedentibus)
 lotisque manibus, pane
 facto

fractis, vinū in Calicem
effusus, & aqua admixta,
stans ait,

A Almighty God our
Heavenly Fa-
ther; &c.

Eucharistiam ipse primo
loco accipit, sub utrâque
specie: proximo loco tradit
Fundatori (quem jam co-
ram sacrâ Mensâ in genua
supplicenti collocarant) de-
in utrique Sacellano. Ad
ceteros verò pergentem E-
piscopum atque panem dis-
tradentem, prior Sacella-
nus subsequitur & Cali-
cem ordinem porrigit. Cum
vinum, quod prius effuderat,
non sufficeret, Episcopus
pus

pus de novo in Calicem
ex poculo, quod in sacrâ
Mensâ stabat effundit,
admittâque aquâ, recitat
clare verba illa consecra-
toria.

Finitâ tandem exhi-
bitione Dominus Episco-
pus ad Sacre Mensæ Se-
pentionem in genibus,
recitante quoque populo,
ait,

Our Father, &c.

O Lord our Heavenly
Father, &c.

Glory be to God on
high, &c.

Con-

*Concludit denique cum
hac precatone.*

Blessed be thy name
O Lord, that it
hath pleased thee to put
into the heart of this
thy servant to erect an
house to thy worship
and service, by whose
pains, Care & Cost, this
work was begun and
finish'd. Bless (O Lord)
his substance and ac-
cept the work of his
hands: Remember him
O our God concerning
this, wipe not out this
kindnes of his that he
hath shew'd for the
house of his God; and
the

the offices thereof, and make them truly thankful to thee, that shall enjoy the Benefit thereof, and the ease of it; and what is by him well intended, make them rightly to use it, which well be the best fruit and to God most acceptable.

*Post hac vota populum
trans dimittit cum Bene-
dictione hac.*

THe peace of God which passeth all understanding, keep your hearts and Minds in the Knowledg and Love of God, and of his Son

Son Jesus Christ our
 Lord: and the Blessing of
 God Almighty, the Fa-
 ther, the Son, and the
 Holy Ghost be amongst
 you, and remain with
 you alwayes. *Amen.*

Consecra-



Consecratio

COEMETERII.

Statim à prandio
 (quod in edibus
 suis vicinis Fun-
 dator Capellæ satîs lautè
 apparârat Domino Epi-
 scopo, atque convenarum
 magnæ frequentiæ) ad
 rem divinam reversis,
 alter Sacellanorum præit.

Our Father, &c.

Post

Post Responsas, Psalmus
90 recitatur alternis.

Post Psalmum Episcopus cum universâ multitudine egreditur Capellâ, atque ad Orientalem Cœmeterii partem stans, domino sciscitatur.

Captain Smith, for
what have you called
us hither again?

Ille schedulam, ut prius
humillimè porrigit, quam
prefatus a Registris reci-
tat in hæc verba.

IN the name of Rich-
ard Smith of Peertree
in the County of Sou-
tham-

'thamton Esquire, R.
 'Reverend Father in
 'God, I present unto you
 'the state of the Village
 'of *Weston*. &c. *ut prius*,
 'usque ad, the River can-
 'not be passed, whereby it
 'often commeth to pass
 'that they have bin con-
 'strain'd to bury their
 'dead in the open fields,
 'the water not being
 'passable, or if they
 'durst venture over, yet
 'the dead Body was
 'follow'd with so little
 'Company, as was no
 'way seemly.

'And thus much for-
 'merly having bin pre-
 'sented to your Prede-
 cessor

'cessour, the R. R. F.
 'in God, James late Bi-
 'shop of Winton; and
 'Petition to him made
 'to give and to grant
 'leave unto the said Ri-
 'chard Smith, to enclose
 'a piece of ground for
 'a burial place on the
 'East side of the said
 'River, he favourably
 'gave licence and grant-
 'ed power unto the said
 'Richard Smith so to do,
 'as may appear by an
 'instrument under his
 'Episcopal Seal, bearing
 'date the 23. of February
 'in the year of our
 'Lord God according
 'to the Computation of
 the

the Church of England

1612

Which place of Bu-

rial being now en-

closed with a decent

Rail of Timber, at

the only proper cost

and charges of him the

said Richard Smith,

with intent and pur-

pose that it might be

dedicated and conse-

crated only & wholly

for Christian burial, for

him the said Richard

Smith, and his Family,

and the said inhabi-

tants, and none other.

In which respect I be-

seech God to accept of

this sincere intent and

pur-

' purpose, and both he
 ' and they are together
 ' humble Suiters to your
 ' Lordship, as Gods Mi-
 ' nister, the Bishop and
 ' Ordinary of this Dio-
 ' cesis, in Gods stead to
 ' accept this his free-will
 ' offering, and to decree
 ' this ~~ground~~ severed
 ' from all former com-
 ' mon and profane uses,
 ' and to sever it, as by
 ' the Word of God and
 ' prayer, and other spe-
 ' cial Religious duties
 ' to dedicate and conse-
 ' crate it to be a Ceme-
 ' terie or place of Chri-
 ' stian burial, as afore-
 ' said; wherein their
 bo-

'bodies may be laid up
 'until the day of the
 'general Resurrection;
 'promising that they
 'will ever so hold it for
 'holy ground, and use
 'it accordingly, apply-
 'ing it to no other use,
 'but that only; and that
 'they will from time to
 'time, and ever hereaf-
 'ter, as need shall be, see
 'it conveniently re-
 'pair'd and fenced in
 'such sort as a Cœmete-
 'ry or burying place
 'ought to be.

*Hoc ipsum verò (ab
 Episcopo paucis interroga-
 ti) vivâ voce confirmant*
 Fun-

Fundator, & qui e uci-
niā.

Lectio prima defunitur
e 23. Gen. Secunda Le-
ctio destinabatur e pri-
mā Epist. ad Cor. cap.
15. a vers. 15. ad finem,
propter angustias temporis
omissa.

Tunc Dominus Episco-
pis in genua ibi submissus
precatur.

O Lord God thou hast
been pleased to
teach us in thy holy
Word, as to put a diffe-
rence between the soul
of a Beast, and the spirit
of

of a Man; for the soul
 of a Beast goes down to
 to the earth from
 whence it came, and the
 spirit of man returneth
 unto God that gave it;
 so to make diverse ac-
 compts of the Bodies of
 Mankind and the Bodies
 of other living Crea-
 tures; in so much as the
 Body of Adam was re-
 solved on, and was af-
 terwards the workman-
 ship of thine own hands,
 and endued with a soul
 from thine own breath:
 But much more since
 the second Adam, thy
 blessed Son, by taking
 upon him our nature, ex-

F

alte

alked this flesh of ours to
 be flesh of his flesh, whose
 flesh thou sufferedst
 not to see Corruption;
 so that the Body returns
 to the earth, and the soul
 to him that gave it. It
 shall from thence return
 again, it is but a rest, and
 a rest in hope (as saith
 the Psalmist) for it is a
 righteous thing with
 God that the Body
 which was partaker with
 the soul both in doing
 and suffering, should be
 rais'd again from the
 Earth to be partaker al-
 so with the soul of the
 reward, or punishment
 which God in Mercy or
 Justice

Justice shall reward, not
to one of them alone, but
jointly to them both.

There being then so
great difference, it is not
thy will, o Lord, that our
Bodies should be cast out
as the Bodies of Beasts to
become dung for the
earth, or our bones ly
scatter'd abroad to the
sight of the Sun; But
when thy servants are
gathered to their Fa-
thers, their Bodies
should be decently and
seemly laid up in the bo-
som of the Earth from
whence they were taken.

Neither is it thy plea-
sure, o Lord, that they

should be buried as an
 Affe in the open fields
 but in a place chosen
 and set apart for that
 purpose.

For even so from the
 Begining we find that
 the holy Patriarchs
 Abraham (the Father
 of the faithfull) would
 not bury his dead in the
 common fields ; nay nor
 amongst the Bodys of
 the Hethites who were
 heathen men, but pur-
 chased a buriall-place
 for himself in the plain
 of *Mamre* which became
 as it were the Church-
 Yard of the Patriarchs,
 therein they laid the
 dead

dead bodies of *Sarah*
his Wife; of himself;
his son *Isaac*; and *Rebecca*
his wife; after them *Ja-*
cob and *Leah* were buri-

ed there. After this manner did
the Patriarchs in old
time, who trusted in
God, sever themselves
places for Burial: whose
children we are so long
as we do their works,
and walk in the steps of
their most holy Faith.

Ensuing then the
steps of the Faith of our
Father *Abraham*, we for
the same purpose have
made choice of the very
same place, wherein we

demands that it may
 be the Cave of Man-
 ners, even Gods store-
 house for the bodies of
 such our Brethren and
 Sisters to be laid up in,
 as he shall ordain there
 to be interr'd; there to
 rest in the sleep of peace
 till the last Trump shall
 awake them; for they
 shall awake and rise up
 that sleep in the dust
 for thy dew shall be as
 the dew of herbs, and
 the earth shall yield
 forth her dead.

We beseech thee good
 Lord to accept this work
 of ours in showing mer-
 cy to the dead; and

Wor

mer-

mercifully grant, that
 they whose bodies shall
 be here bestowed, and
 we all, may never for-
 get the day of putting
 off the Tabernacle of
 this flesh, but that living
 we may think upon
 death, and dying we
 may apprehend life; and
 rising from the death of
 Sin to the life of Righ-
 teousness, which is the
 first rising of Grace, we
 may have our parts in
 the second, which is the
 rising to glory by thy
 Mercy, O most gracious
 Lord God, who dost
 live and govern all
 things, world without
 end.

Priorem dein formulam per omnia secutus, in Cathedram ibi se collocat, atque Actum consecrationis promulgat.

IN DEI Nomine.
 Amen. Nos Lance-
 lotus permissione divina
 Winton. Episcopus hunc
 locum jacentem in vasto
 solo vulgo nuncupatum
 Ridgway-heath, infra
 Parochiam Ecclesie paro-
 chialis sancte Mariæ, &c.
 Et jam propriis sumpti-
 bus strenui viri Richardi
 Smith de Peertree Ar-
 migeri in circuitu Ca-
 pella

pella noviter ab eo quoque
 propriis sumptibus suis
 constituta, palis inclusione
 & arboribus cinctum ;
 continentem in longitu-
 dine 148 pedes, aut cir-
 citer, in latitudine 124
 pedes, aut circiter, in to-
 to vero circuitu 435 pe-
 des aut circiter ; a presti-
 nis, aliisque quibuscunque
 communibus usibus &
 profanis in usus sacros se-
 parandum fore decerni-
 mus, & sic separamus ; ac
 eandem inhabitantibus
 vel degentibus in familia
 Ric. Smith, in villa de
 1237 F 5 Weston

Wotton, Hamletia de
 Ischin, Wotton, Ridg-
 way, & in parce adma-
 zis de Bitterne, que est
 de Parochia sancte Ma-
 rie juxta Southampton.
 In Cœmeterium siue lo-
 cum Sepultura pro corpo-
 ribus inibi decedentium
 Christiane ritæ habendis,
 quantum in nobis est, ac
 de jure & Canonibus Ec-
 clesiasticis, ac de statutis
 hujus Regni Angliæ pos-
 sumus auctoritate nostra
 ordinaria & Episcopali
 assignamus: ac per no-
 men Cœmeterii Capella
 JESU

IESU designamus, dedi-
 camus, & in usum pra-
 edictum consecramus : ac
 sic assignatum, dedicatum,
 & consecratum fuisse &
 esse & in futurum, per-
 petuis temporibus rema-
 nere debere palam ac
 publice declaramus ; Ac
 Coemeterium Capella JE-
 SU deinceps in perpetuum
 nuncupandum decerni-
 mus : Privilegiis insuper
 omnibus et singulis Coe-
 meteriis et locis sepulturae
 ab antiquo consecratis et
 dedicatis competent. Coe-
 meterium praedictam sive
 lo

locum sepulture ad omnem juris effectum mun-
tum esse volumus, et quan-
tum in nobis est et de jure
possumus, sic munimus et
stabilimus per presentes.

Provisio tamen, quod
predicti Richardus, Ha-
redes et Assignati sui, ac
reliqui in dicta villa,
Hamlettis, etc. inhabitan-
tes, propriis suis sumpti-
bus dictum Cœmeterium
de tempore in tempus, in
decenti statu conserva-
bunt, et clausuras ejus
quoties opus fuerit suffici-
enter et convenienter re-

pa-

parabunt. Salvis etiam et
 omnino reservatis Reſtori
 Eccleſiæ Parochialis ſan-
 ctæ Mariæ prædictæ, ac
 Guardianis aliſque Mi-
 niſtris dictæ Eccleſiæ pro
 tempore exiſtentibus in
 perpetuum, omnibus et
 ſingulis oblationibus, mor-
 tuariis, Feudis et vadiis,
 pro omnibus et ſingulis ſe-
 pulturis Mortuorum in
 hoc Cœmeterio, aut ratio-
 ne eorundem de jure, ſive
 conſuetudine debitis, et in
 tam amplis modo et for-
 ma, ac ſi perſonæ prædictæ
 ſepultæ fuiſſent in Cœme-
 terio.

terio Matricis Ecclesie
 predictae. Quis quidem
 oblationes et mortuaria,
 feuda et vadia omnia et
 singula sic de jure ac con-
 suetudine debita Reclori,
 Guardianis et Ministris
 dictae Matricis Ecclesie
 pro tempore existentibus
 in perpetuum soluendi,
 quantum in nobis est, et
 jura patiuntur, reserva-
 mus per presentes: salva
 item nobis et successoribus
 nostris, tanquam loci Or-
 dinariis, potestate visi-
 tandi dictum Coemeterium
 de tempore in tempus, et

in-

inquirendi an sufficienter
reparatum fuerit in clau-
suris; et an omnia ibi
decenter et secundum or-
dinem fiant; et, si minus
fiant, per censuras Eccle-
siasticas corrigendi.

His finitis precatur
de nud.

I Ord God of Abra-
ham, Isaac and Ja-
cob, who because thou
art the God, not of the
dead, but of the Living,
shewest hereby that they
are living and not dead,
and that with thee do
live the spirits of all
them

them that dye in the
 Lord, and in whom the
 Souls of them that are
 Elect, after they be de-
 livered from the burden
 of this flesh, be in joy and
 felicity; Thou hast said
 thou wilt turn men into
 small dust, and after that
 wilt say, Return again
 you Children of men:
 Thou art the God of
 Truth, and hast said it;
 thou art the God of
 power and might, and
 wilt do it; by that pow-
 er whereby thou art a-
 ble to subdue all things
 unto thy self, and bring
 to pass whatsoever plea-
 seth thee in Heaven and
 Earth,

Earth, with whom nothing is impossible.

Lord Jesu Christ, who art the Resurrection and the Life, in whom if we believe, though we be dead yet shall we live; who by thy death hast overcome death, and by thy rising again hast opened to us the Gate of everlasting life, who shalt send thine Angels and gather the bodies of thine Elect from all the Ends of the Earth, and especially those who by a mystical union are flesh of thy flesh, and in whose hearts thou hast dwelt by

by Faith ; We humbly
 beseech thee for them,
 whose bodies shall in
 this place be gathered to
 their Fathers, that they
 may rest in this hope of
 Resurrection to eternal
 life through thee, O
 blessed Lord God, who
 shalt change their vile
 bodies, that they may
 be like thy Glorious bo-
 dy according to the
 mighty working where-
 by thou art able to
 bring all things, even
 death and all into sub-
 jection to thy self.

Holy and blessed Spi-
 rit, the Lord and giver
 of life, whose Temples
 the

the bodies of thy Ser-
vants are, by thy sancti-
fying Grace dwelling in
them: we verily trust
that their bodies that
have been thy Temples,
and those hearts in
which Christ hath dwelt
by Faith, shall not ever
dwell in corruption, but
that as by thy sending
forth thy Breath at first
we received our being,
Motion, and Life in the
beginning of the Crea-
tion, so at the last by the
same Spirit sending
forth the same breath in
the end of the Con-
summation, Life, Being
and Moving shall be re-
stored

stored us again; so that after our dissolution, as thou didst shew thy holy Prophet, the dry bones shall come together again, Bone to his Bone, and Sinews and Flesh shall come upon them, and thou shalt cause thy Breath to enter into them, and we shall live; and this Corruption shall put on Incorruption, and this Mortal shall put on Immortality.

God the Father, God the Son, and God the Holy Ghost, accept, sanctify and bless this place to that end whereunto

ac-

according to thine own Ordinance we have ordain'd it, even to bestow the Bodies of thy Servants in, till, the number of thine Elect being accomplished, they with us, and we with them, and with all other departed in the true Faith of thy Holy Name, shall have our consummation and Bliss both in Body and Soul in thy eternal and everlasting glory.

Blessed Saviour, that didst for this end dye and rise again, that thou mightest be Lord both of the Living and the Dead, whether we live
or

or die thou art our
 Lord, and we are thine;
 living or dying we com-
 mend our selves unto
 thee, have mercy upon
 us, and keep us thine
 for evermore.

*Remnantes igitur Ca-
 pellam cantant priorem
 partem Psal. 16. Con-
 scendit Suggestum Ma-
 gister Mattheus Wren;
 Thema ei posterior pars
 vers. 17. cap. 2. S. Joun.
 Zelus domus tue, &c.
 Agit de affectibus in Chri-
 sto, Zelo inter ceteros, nec
 illo falso, sed pro Deo;
 nec ceco, sed secundum
 scientiam, pro Domo, pro
 Cultu*

Culta Dei; de præsentia
 Dei, præcipue in Templis;
 magno non Merum solum-
 modo nostrorum, sed spei
 quoque et Fidei incremen-
 to fulcimentoque: Denm
 Locorum distinctione gau-
 dere confirmat, tum exem-
 plo mirifico Jacobi tan-
 toperè distinguentis Be-
 thel; tum maximo omnium
 miraculo, quo Christus
 Mercatores e Templo eje-
 cit. Enarratis Christi per
 hoc factum devotionibus
 concludit in debitam à
 nobis Templorum reve: en-
 tiam, atque istius Funda-
 toris Encomium meritissi-
 mum

Cantatur pars reliqua;

✠

& Vespertina preces
 (incipiendo jam à Sym-
 bolo Apostolico) secundam
 communem Ecclesie for-
 mulam, finiuntur.

FINIS.

